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# CHURCH LIFE ITS GROUNDS AND OBLIGATIONS

"They that spring from thee shall build the ancient ruins;
The foundations of old times shall they raise up."

# CHURCH LIFE

Its Grounds and Obligations

By the AUTHOR OF "ECCLESIA DEI"





ALEXANDER STRAHAN, PUBLISHER  $_{56}$ , LUDGATE HILL, LONDON

1867

110. j. 140.

### PREFACE.

IT was the writer's purpose, in the book which is referred to in the following pages, to unfold, by means of larger and deeper views of Christian truth than are commonly entertained, an explanation of the chief difficulties of our position at this time, and to furnish some suggestions for really effective modes of action with respect to them.\*

And, if he may judge from the kind reception which his work has met with in many quarters, he has not been wholly unsuccessful in the execution of that purpose. It was an arduous undertaking; and especially for one who is busied with distracting occupations, and has but scanty leisure

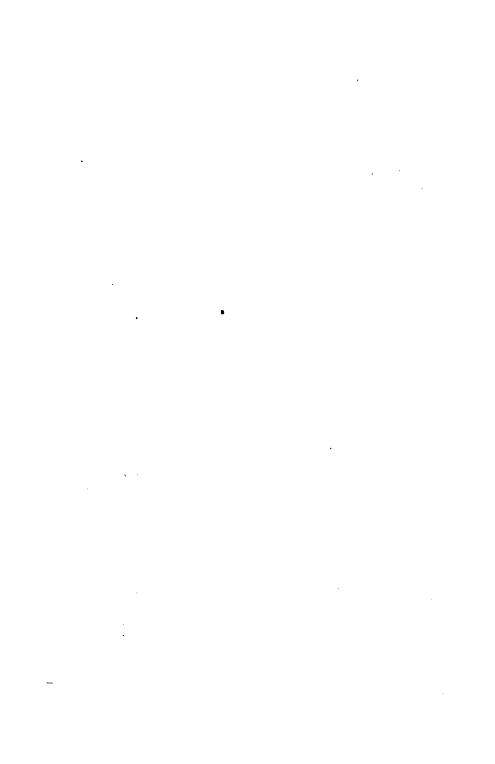
<sup>\*</sup> See Preface to Ecclesia Dei.

He cannot, therefore, be at his command. surprised if, in some instances, he has failed to convey his meaning; if he has not always opened out with sufficient clearness the wide reaching meditations to which his readers were invited, and the practical suggestions which he thence sought to lay before them. Insufficient leisure, to say nothing here of other reasons which this book has partly been written to explain, will well account for some imperfections in a work on which, indeed, the writer would never have entered had it not been for the conviction that the method he has indicated, or one like it, is the only one in which the spirits of men will get rest from the questionings which now dis-. turb them, and real power be exerted on our individual and social life, and effective remedies be furnished for the healing of our Church and nation.

Of this he is still convinced. And every fresh consideration of the subject, and all the movements now going on with a view to Church revival and reformation, deepen the conviction. On this account, then, he has been led, by some

criticisms of what he has before written, to present again, and this time, in a compacted and less encumbered form, his views of "the Church of God, of its place and functions in the Divine Order, and its relations with the world," and to follow them with a few additional practical suggestions as to the manner in which the duties now laid on English Churchmen may be best discharged in this land and generation. Wherever it seemed necessary to furnish detailed proofs of any particular statement advanced by him, marginal references are given to the pages of *Ecclesia Dei* in which they will be found.

The writer now again commends that book, with this as its supplement, or sequel, to the Divine Favour, with a prayer that the labour bestowed on them may not have been in vain. May The Head of the Church so bless these efforts that they may help in promoting the "safety, honour, and welfare" of this land and people, and in advancing the glory of His Name.



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# CHURCH LIFE:

## ITS GROUNDS AND OBLIGATIONS.

YOU have said nothing in your criticisms of Introthis volume, nor have I met with anything remarks of the same kind in any other "notice" of it, which might not have been expected. one who is in any degree observant of the Dei. temper of our age, must know that such a book would surely be described as "speculative," "circuitous in its methods," "ill fitted for the times;" and that some would even impatiently complain of what they would call its useless and unjust demands on the attention of men who are busied, as we all are, in this land and generation. One might have been certain that many would ask, as you have, and with something

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"... For better examination of the quality (of Church laws) it behoveth the very foundation and root, the highest well-spring and fountain of them, to be discovered. Which, because we are not oftentimes accustomed to do, when we do it, the pains we take are more needful a great deal than acceptable, and the matters which we handle seem... dark, intricate, and unfamiliar. Forasmuch help whereof, as may be in this case, I have endeavoured, throughout the body of this whole discourse, that every former part might give strength to all that follow, and every latter part bring some light unto all before. So that if men hold their judgments in suspense, touching the earlier and more general meditations, till in order they have perused the rest that ensue, what may seem dark at first will afterwards be found more plain, even as the latter particular decisions will appear I doubt not more strong, when the others have been read before."—Hooker Ecc. Pol. i, 1.

# CHURCH LIFE:

#### ERRATA.

Page ix., line 7, dele "the."

- " 11, " 9, for "embarassed" read "embarrassed."
- " 31, " 17, for "delusive" read "divisive."
- " 64, " 12, for "thier" read "their."
- " 69, " 21, for "definitively" read "definitely."

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ductory concerning cisms of Ecclesia.

like resentment, too, "How it can be expected, in times like these, that we can look in such high and deep contemplations, so far backwards, and upwards, and far around, for rules and motives of exertion? In hurried agitated days like ours, are not such visions quite impossible?"

Some objections to it made on account of prevailing haste, and thought-lessness.

It is true indeed, as you say, that the days through which we are passing are hurried and agitated beyond example, and I fear it is too certain that our constantly multiplying incitements to change, and haste, and sensual indulgence, are indisposing most of us for laborious and deep reflection. Moreover, it would seem that these enfeebling influences must go on working their effects on the spirits of our people, and in still larger measure than at present, unless some counteracting influence, of which there are as yet no tokens, should be These reasons for saying that such furnished. meditations as those contained in the earlier chapters of "Ecclesia Dei," would meet with very limited, if with any, heed and sympathy, lie upon the surface. But, my friend, they are by no means the only reasons for the neglect and condemnation which befall works of this description. There are others—and one may speak

But chief causes of them in the vagueness of popular theology.

of them as being both the cause and the effect of that light and thoughtless haste which marks our generation—that are even more effective than it is in deterring "men of the age" and of 'the "world," from interesting or even concerning themselves with meditations of this order. When such meditations are becomingly put forward, as you acknowledge they have been in this volume, many of the old accustomed terms of theology are necessarily employed in their enunciation; and hence they naturally get confused with that vague religionism of our day, which has so vaporised the facts of our spiritual existence, and presented them in such cloudy and unnatural investments, that men are utterly wearied with it, and disgusted. Our current representations of the "things eternal and unseen," are so vague and incoherent, and are so alien in the guise wherein they are put forward, that the everlasting realities betokened by them, are neglected and despised. Nor can we wonder that men turn away from everything which even apparently resembles things so unsubstantial and ineffective. In their strenuous concern with what they know actually is, they naturally look with even disdainful intolerance towards what they regard as only the imaginative picturings of what may be in the unseen regions that surround them. And they scornfully deny that, from that source, any light can be cast upon our life and ways, or that any suggestions can be thence obtained for the amendment of the institutions under which we are here living.

This fact suggests observations on the criticisms of *E.D.* 

And, without meaning anything offensive, I must say that your criticisms of this work, and others which I have elsewhere met with, -and I include the laudatory as well as the condemnatory and contemptuous—have forcibly reminded me of the influence which is thus affecting our contemporaries. Far more efficacious than even the sensuous and sensual excitements, which are now working on our spirits, has this impression respecting the vague character of our theology been in diverting many from such far-reaching meditations as those to which this book invited them. And, reflecting on this fact, as it has thus been urged on my attention, I have been led into a train of observations with respect to it which I think may be of some general utility, as well as specially serviceable in further elucidating the design with

which this volume was laboriously thought out and written.

I believe that well-informed and thoughtful General men will generally acknowledge the truth of my asto vagueassertion that our popular theology is misty and incoherent, and that it is commonly presented in teaching. what may be truly called *alien* forms, in shapes that are even repulsively out of keeping with the other themes which are most closely engaging men's attention. The fact is obvious, and it is generally acknowledged. But it does not receive the heedful thought which should be bestowed on it. For, surely, our vague apprehension of supernatural realities is one of the It is a most remarkable, as it is one of the saddest, and ble and I may add, one of the most ominous distinctions of our days. It is true that man's idolatrous and carnal tendencies, and his failures in that purity and steadfastness, to which the vision of GoD is promised, have always obscured his view of those realities which revelation discloses where the veil of time and sense is lifted up by it, and have put in their stead those dim, attenuated shapes, those είδωλα vaporised and thrown off from them, of which I have been speaking. In all ages have men thus misappre-

feature of our times.

#### CHURCH LIFE:

grievously than ever misrepresented to him the fellow-heirs of his existence, the relations he is placed in, and the obligations he is sustaining.

Results of that which they have actually adopted.

In this manner has it come to pass that the construction of those formal systems into which our knowledge of the unseen is, in fact, incapable of being cast, and the filling up with abstractions those interstices in that knowledge which mark where revelation has been silenthave in great measure resulted from our busy practical concern with those visible subjects and interests whereby we are now occupied. And so again these notional systems in their turn, have tended to increase our materialism and worldliness by deadening the pure ennobling influences which surely flow from the supernatural facts of man's existence, when they are clearly and steadfastly regarded. As these schemes of doctrine are brought out by the "sounding brass and tinkling cymbals," of pulpit rhetoric, or in the sonorous, hollow, phrases of some of our popular writers on theology—they are utterly powerless either to touch the heart of man, or to influence his understanding. As I said before; they come in shapes and guises which are incongruous with the other things in which we are interested.

Their forms are unearthly, and the cloudy investments wherein they are presented, are unearthly too. We are made to feel that the terms and Seen in the phrases which convey these vapory abstractions ness of bear another meaning wholly different from that which they carry when used elsewhere. Here is the reason of the powerlessness of our theology, and we may here find some excuse for the contemptand the intolerance which is shewn towards it. And yet it is a poor excuse! Such a demea- Folly nour towards our religious systems is unspeak- contempt. ably more foolish, than what we have seen is the folly of those who framed them. Pierce those phantom shapes, question those abstractions closely, and considerately examine the nucleus around which they are gathered, and you will find, as, indeed, the very description of their origin implies, that in the main they correctly shadow forth the facts of our being and position, and the order in which those facts have been unfolded.

Yes! underneath the abstract theologies which man's idolatrous tendencies, and his restless propensity for speculation, have originated, and enclosed within the strange, uncouth phrases they have been expressed in-are the actual

powerlessreligious teaching, and contempt for

Facts of our existence may be found under theological abstractions.

realities of our place in the Universe. And there also may be discerned the inalienable relations in which man has been placed, and the imperative obligations that have been laid on him. Unquestionably they are there. And, surely, any pains and sacrifice would be well incurred in an endeavour to extricate those great verities from the clouds and mists which have been exhaled from them, and to set them forth in their own clearness and simplicity.

Design of E.D. to extricate the facts.

Now this was one of the objects which I contemplated in this volume. In carrying it. out, I could not adopt those newly-coined terms, and that affected phraseology in which some writers are at this time attempting to gain the ears of fastidious, or sensation-loving readers. Reverence for the fatherly guides of the church who have existed in every age, obliged me to use the language which to them was livingly descriptive of substantial realities, definitely and solidly standing here around us in time and space, although our notional theologians have emptied many of its terms and phrases of their meaning. And, as I said, this fact explains the epithets "visionary," and "speculative," which you and others have fastened on so many pages of this

Reasons why this design has been misunderstood. volume. But now let me ask that, with these hints about its purpose, you will look into it again, and I am sure you will see that, whatever E.D. not its defects, it is anything but abstract and speculative in its character. So far from this, I affirm that it is markedly historical in its account of the actual and living facts wherewith we are encompassed. And, if its style is cumbrous and embarassed, yet, consider, my friend, if the writer really felt that he was describing the greatest objects and events the mind can be concerned with, you could hardly expect from him the light and polished rhetoric of the mere notionalist, or the neatly fashioned and Excuses easily flowing periods of one who sees nothing which it is but the earthly and human aspects of his subject. And, this I say without at all meaning to vindicate the book from all your criticisms of its mere language, which, indeed, I think are in many instances, just, and well deserved. however this may be, I repeat it is purely descriptive and historical in those very pages which you condemn as speculative. It there attempts "to set forth in order," and in the simplicity wherein revelation has disclosed them, some of "the things which are most surely believed among

speculative historical.

written.

us," concerning the origin of our existence, and its purpose, the extent and nature of our connexions with those who are occupying the worlds around our own, and the peculiar ground and form of the obligations which, on account of those connexions, we are sustaining.

E.D. may have failed in its purpose.

This is the real character, and these are the objects of the volume. It may have failed in the high end and purpose that moved me in the effort which I made in writing it. The realities which lie beyond the sphere of time and sense, and our ties and connections with them. may not have been adequately set forward, notwithstanding what you describe as the elaborate care which I bestowed on it. Indeed there is too much reason to fear that this is so; and yet I am not in the least moved in my belief as to the rightness of the method I have employed. I am still as sure as I have ever been, that only in some such way, will the spirits of men get rest from the questionings which now disturb them, and real power be exerted on our individual and social life, and effective suggestions be furnished for the healing of our Church and Nation.

Yet right in its method and principles

Purpose of these pages Of this I am still absolutely certain, and I therefore ask for your attention to these pages,

which are not only meant to present in a com- in relation pacted, and perhaps clearer form the course of thought which I described, but also to supply some of the deficiencies you have pointed out in the practical chapters of the book, and to enlarge the suggestions contained in them. And the better to effect this purpose, I will keep in your view the mere notions with which some of my descriptions have been confused, but from which, as I hope in this manner to convince you, they are in fact essentially distinguished.

With the purpose which has been described, Necessity it was needful that I should begin by stating the distinction between the facts external to two classes our sphere which revelation has made known, and those growing out of them, with which we are concerned individually, and as the members of communities. As I said, our heavenly disclosures of the unseen, "unfold the origin, the form and purpose of the Universal Order in which we live and move; and they also shew our position among the things thus brought within our view, the relations we sustain towards them, and the laws by which they are connected with our life and ways." Now it is necessary to insist on this

of distinguishing known by revelation. distinction at a time when, in humiliating unlikeness to the larger thought of other days, we hear it commonly affirmed that the information which "God has given through His son, and which is conveyed by the Church, in its scriptures and its ordinances," is wholly limited to the things which bear immediately on our personal wellbeing. You know how this has become one of the axioms of our popular theology, and yet on a moment's reflection, anyone will see and must acknowledge that it is at utter variance with truth, however exclusive may be his views of the organs through which Divine Revelation is conveyed. And I believe that the limitation of thought which naturally follows on such an axiom is one of the main causes of the hazy vagueness by which our notional theology is characterised. When we cast our regards over the entire surface that is opened out wherever the sense and time veil has been lifted by the Revealing Word, many of the shadows that now rest on our supernatural relations are dispersed, and the facts and principles hidden underneath them come out clearly into view; we can then see and describe them in their true order and in the connexion which actually belongs to them.

Neglect of this distinction one of the causes of theological vagueness.

And first among these disclosures, we naturally look to the account which they have given respecting the origin and purpose of creation. They tell us when it rose into being and for class is what end; and they furnish this information not only in direct statements on the subject, but in purpose of incidental notices which are found scattered to and fro, and which are sometimes only implicitly alluded to, in the heavenly disclosures.

Chief in the first account of origin and

When these statements and intimations are thoughtfully dwelt upon in their real connexion with each other, and when science is, at once trustfully and reverently used, in explaining the terms employed in them, we perceive the true aspect of the sphere and order of existence wherein our race was set on the day of man's creation. We learn that the entire phenomenal universe Statement was called into being at one epoch by the agency of The Eternal Son, and that in all its in this parts it was then vivified by the quickening influences of The Blessed Spirit. In fulfilment of The Father's behest's was this twofold work accomplished; so that, in the very origin of the visible creation, the Three Persons of the Godhead are brought forward. And we learn, too, that the whole universe was thus framed and

of what is conveyed account.

quickened in entire subordination to the purpose of advancing moral natures through everascending stages of honour and of blessedness. In accomplishing that end, the phenomenal world especially may be looked on as simply instrumental. We are taught to regard it as temporary and provisional in this view of it, and as being destined to be superseded in its present form by some other agency. Now in these statements, —and I showed that all of them can be authenticated by proofs against which no exceptions can be taken on the part of any who acknowledge the authority of our Divine Informantwe find ourselves on firmer ground than in those current notions which regard this terrestial system only as having been contemplated in what has been revealed concerning the origin of things, and which take no account either of the Mediator's creative agency in other regions, or of the purely ministerial character of the visible objects amidst which we are here living. In this false limitation of our view, we find the source of many of the perplexities which, at this time especially, are troubling men as they look backward to "the beginning." I am quite sure that at all events some of these perplexities

It places us on firmer ground than we occupy in current notions on its subjects,

How evilaresulting

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would be greatly mitigated, if not entirely re-neglect of moved, if we would look to all the facts that gated. have been disclosed, and regard them in the simplicity wherein they may be seen after they have been extricated from the mists which so sadly infest these regions of contemplation. We should then begin to perceive and feel the unity that really exists between the statements of our heavenly Instructor, and the conclusions which we have ourselves gathered from materials within our reach. That alien anomalous character which makes theology stand in such harsh contrast with science, would then drop away from it in this department, and in the very outset of our contemplations, our earthly sphere would be brought into closest relations with all the others by which it is surrounded.

Then, too, we should be prepared to learn that, E.D p. as in respect of origin and of material subtance, those other worlds are kindred with ours, so the same types of intellectual existence, though variously modified, are found in them, and that the communities formed by their occupants are constituted like our own.

This is seen to be the clear and definite pur- Commuport of the communications which have been being

between ourselves and the occupants of other worlds. made respecting the fellow-heirs of our immortal If, instead of giving heed to idolatrous fancies about the meaning of those communications, we look to their direct statements, and to the general tenour of what they have made known respecting the occupants of other worlds, we shall find that the condition of those beings and their histories, are divested of that vague and shadowy grandeur which is commonly associated with the lives of the unfallen: their whole existence will then be recognised as analogous with human existence upon earth, and as being intelligible by man's experience. You started at the near approximation in which those whom we comprehensively designate the "angels," or "messengers," have been brought to ourselves in some pages of my volume, and at the notion of family ties, and of civic and national relations being found in the celestial communities. But, apart from the direct evidence which I adduced upon this subject, I am sure—if you will attempt to concrete your conceptions of those beings, out of the phantom shapes in which our notional theology presents them, and if

you will consider not only what has been explicitly said respecting their appearance and

*E.D.* p. 232.

*Ib.* p. 27.

their agency, but what is necessarily implied in the "thrones and dominions" which are existing in the midst of them, and which surely cannot be imagined as mere aggregates of individuals—you will see that all which I have advanced under this head is necessarily involved in what has been disclosed respecting those companions of our being. You will feel that their life must be passed under the same conditions as our own, and be marked by the same kind of activity as ours, in the several spheres wherein they have been placed for that continual advancement, in blessedness, which, so far as we can learn is the final end of all intelligent creation.

This, my friend, is what we see as we look Knowout upon the worlds and ages which have been this combrought within our survey by The Revealing Word, and regard them with eyes undimmed by any carnal and idolatrous interpretations of the knowledge which He has conveyed concerning things external to our sphere, and inaccessible by our common methods of research. When those brain-created mists which obscure and often hide His disclosures, are cleared away, and we see the Universal Order of which our world is a constituent part, in its real aspect

by Revela-

and proportions, we behold the same type of existence, even a reflexion of the image of The Creative Word everywhere pervading it, and all its occupants moving forward in spheres of service and conflict similar to our own, in accomplishing the purposes of their Creator.

Every agent in creation elect and predestinated for the accomplishment of God's purpose,

That purpose is immutable as He is Himself. His counsels, of which the entire universe may be regarded as the embodiment and manifestation, are fixed and steadfast, and every agent has been placed under appropriate conditions, and in the sphere best fitted for his blessed progress, to do his appointed part in their accomplishment. In this sense we may regard and speak of every one as predestinated, and elect for the ends which his Creator has in view concerning him, and which form part of that general purpose which will be ultimately realised in its perfection. In this aspect every creature in the universe may be regarded. But there is a second view of them, and hence there is a dual meaning in the terms by which they are described, which is seen when we take into account that freedom of will and capacity of choice which is the chief, as it is the most mysterious distinction of their moral nature and our own. Their election

But further view of each and dual meaning in terms describing him. is not complete, its whole significance has not in their case been realised, unless they have cordially by their free and cheerful agency, taken part in the fulfilment of what we may call the idea of their being. Yes! of every one of the fellow-heirs of our existence it may be affirmed that "he must give all diligence to make his calling and election sure." Nor can we see their position in the full significance wherein Revelation has disclosed it, unless we combine the partial views of those whose minds are fixed on The Decreeing Will, and of those who think only of the creatureaccomplishment of its behests. In the full unfoldings of revelation, both of them are justified and comprehended. The testimonies of our sectarian speculators must be combined; and then they are seen to be in accordance with those words of The Faithful and true Witness, when He declares the actual framework, and the constant administration of the Divine Order of our being.

In this manner may we represent the disclo- E.D. sures which have been opened out by Him in the first part of His Revelation when we look through and beyond the mists of the notional theology, wherewith it has been so darkened and confused. And then as we cast our regards around and back-

tion of sectarian views on this subject agrees with testimony of the Revealing Word.

In vast majority of instances God's purposes fulfilled.

wards upon the state of those communities which spread themselves on every side, and reflect on the import of those glimpses of their histories which Revelation has disclosed, we see reason to believe that, in the vast majority of instances, God's design has been fulfilled in For the most part they have accomthem. plished the ends of their creation, and are embodying the order they were meant to realise. Nevertheless, there have been sad and numerous exceptions to this statement. Some of those creature-wills whose free accordance with the will of their Creator was essential to the accomplishment of His designs, have failed in the efforts which were required of them. They have contemned their election, or disregarded it, and so they have defeated the purposes wherein their blessed progress has been contemplated.

Difference between the cases in which they have been frustrated.

which was assigned to them. Apart from any solicitations from without, they fell away from their position. And no cheering light is cast by E.D. p. 77. Revelation on the future destinies of these apostates; it rather speaks of them as hopelessly outside the order which is the subject of its disclosures. It

Some among these fallen ones, departed

through their own self promptings from the place

tells us, however, of others among the rebellious who were led astray from their allegiance under the influence of beings who had already fallen. For, just as in the material creation there is not a mass, or particle, which does not communicate efficient influence to all the other matter in the universe, and receive other influences from it in return; so is it, precisely, in each association and abode of souls. And consequently, all who have been brought into intercourse with fallen spirits, have, apart from any choice or failure of their own, had the difficulties of their position seriously increased, and themselves made additionally liable to peril and loss. Agencies of this kind have cast obscurity over the glorious path which opened out before them, and darkened or misrepresented the reasons why they should pur-Thus a serious element of disturbance has been introduced into the condition of those probationers which would entail on them the very consequences which we ourselves experience. In view And it is so, in fact, that the Revealing Word ex-difference plains the anomalies of our position in the Divine Order, and describes the reason of its variation from the typal estate of those individuals and communities which God created that they

anomalies of man's condition explained. might share in the blessedness of His existence.

By account of the malignant influence of one who had fallen through the selfpromptings of his will.

When we obtain a distinct view of the constitution in which the divine purposes have been embodied, we must feel that the circumstances of our outward life, as well as our inner spiritual condition, are widely different from that primal type of being which has been doubtless realised in the majority of the communities amongst which our own were brought on the day of man's creation. And it is in such an exertion of malignant influence upon our progenitors as that which has been described, that we have an explanation of the difference. Herein we see the reason of those disadvantages of our estate which must be felt when it is compared with that of the vast majority of creatures in whom the design of the Creator is perfectly embodied, and we are prepared for an account of the dispensation through which these evils of our position are counteracted or removed.

This is the first subject of second part of Revelation.

Upon these peculiarities in the occasion of our apostasy our attention is accordingly fixed, at the out-set of what I have called the second part of the Revelation; I mean that in which man's connexions with the universal order are ex-

pounded. And we perceive in them good reasons for the fact that, while all who departed from their place by an unprompted exercise of will have been left in their alienation, and left hopelessly as it would seem, means should be devised for our recovery. I am sure that much of the perplexity associated in men's minds with our current theology, would be at Misrepreonce dispelled by fastening their attention on of theology this statement. You know what vague language neglect is commonly used under the pretext of extolling what is rightly called the Sovereign Grace shewn in our redemption. Upon this theme theologians are constantly speaking in such a manner that God's righteousness is seriously and mischievously obscured by them. say "He is just, and yet-" as they continue, Romans with an interpolation of their own, "and yet He is the Justifier." Whereas it should rather be. "He is just, and therefore does He justify those who accept the redemption which He proffers." No! others were not arbitrarily passed by when He interposed for our recovery. And yet, while we thus recognise righteousness in that interposition, we should indeed bow very low in adoring love, before that act of grace which so

marvellously disclosed the resources of omnipotence, and revealed so gloriously the infinite benignity of The Author of our being. In the

humiliation of His divine nature, and in its union with our own in the person of His Son, there was, indeed, infinite benevolence, and we shall feel this not less, but more deeply if we behold that attribute in its loving union with the righteousness of His administration. And it will be more impressive still, if, in the E.D. p. 49. "other sheep, not of this fold," of whom He tells us, we recognise those who have fallen as we Our Saviour's love will be yet more precious in our regards if we think that it has been manifested towards them as towards ourselves, in sad calamities which they have suffered through having been led astray from their allegiance by a disastrous influence like that which wrought upon mankind.

When distinction above named kept in view many difficulties relieved and mitigated.

In this recognition of that community which really exists between ourselves and the fellow-heirs of our existence, but which has been so hidden by the limitations and feebleness of our religious teaching, and the misty notions which men have substituted for the clearly disclosed facts of the Heavenly Revelation—

many of our difficulties are at all events relieved and mitigated. They are less unmanageable, and Note A. in less distressing in the aspect wherein they present themselves, when our survey is enlarged, and when we begin to feel ourselves more at home, if I may so speak, in the regions which surround us.—Nor can I doubt that these larger and more intelligible prospects would sober our levity and correct our worldliness, and that they would also mightily inspire and help us in co-operating with the agencies which have been instituted for our recovery.

They would I believe be especially effective Just views in dispersing those clouds which our limitations and haziness of view have cast around the central truth of our redemption. through the grace and loving-kindness of the Eternal Son, as He comes inviting our trust in our part His assurances of love, and calling on us to substitute His will and affections for our own, that we have been restored to the position which was And how shall we be drawn to originally ours. Him in that confidence and submission which He requires, when in all the fulness of the heavenly disclosures, we see Who He is, and whence He has come into the midst of us.

on the origination of the Redeeming Work would he!p us in fulfilling E.D. pp. 20, 23.

contemplate Him in the wide range of His mediatorial agency, as The Agent of His Father's purposes when He made the worlds, and as the Image in whose likeness all the sons of God have been created; when we further think of Him as universally present in their abodes, ruling and administering their affairs in every path of their activity; when, I say, we thus truly recognise The Mediator in the height of the offices which are filled by Him, and then behold Him coming down into voluntary oneness with ourselves, in the very hour of our apostasy and abiding with us as our Suffering and Atoning Head, from that hour to the days when He was visibly incarnate, nay, abiding with us, and suffering ever since, in the persons of His true followers, and in the despite done towards Himself and His cause by those who have opposed Him—in these visions of The Son of God, and of His work for us men and for our salvation, how deeply must we feel its greatness and its all-sufficiency, and how thankfully must we then do our part in its accomplishment. What a profound and satisfying meaning should we then find in those common utterances that are so frequently emptied of all real significance in our narrow

And would give reality to our language on the subject. clouded views when we speak of being "one with Him," of being "clothed with His righteousness," and presented in His person to the What unutterable significance, then, Father. in our confession that we are "washed from our sins" in the blood which He shed in the crowning act of His great sacrifice, and which, therefore, so naturally symbolizes His whole achievement and endurance for our sakes.

When, in the very centre of that great vision on which the disclosures of His Revelation in just have fastened our regards, we see the Lord contempla-Jesus on that cross the cross of His life and of His death, which He bore for our salvation, and there recognise and acknowledge Him, in His perfect conformity and submission to the will of God, as our representative,—we feel that mankind has, indeed, been redeemed in Him, and restored to its original position. Then, too, we shall naturally regard Him as the perfect type of our existence, as our Guide and our Example. We shall acknowledge and feel His constant near-authority ness in those characters; and we shall be moved so example. to work with Him, in all His dispensations concerning us, that our individual acceptance of His gift may work its designed effect upon our souls.

tion.

recognise

Growing out of the voluntary assumpnature by Word is the second distinction of our Redeemed Estate.

In the voluntary oneness of The Mediator with ourselves we find the first peculiarity tion of our and distinction of our redeemed estate. the Eternal marks and signalises ours among the communities whereby we are surrounded. Then, growing out of it, and centred and gathered around Him who has so come specially into the midst of us, is a system of agencies through which an impressive testimony of our true position is maintained; which moreover is further helpful in the employment of our mutual influence to perfect our individual amendment, and strengthen the bonds whereby we have been compacted together in our several communities. And it is in the consideration of this second mark of our redeemed position, that we are brought on to what is, in fact, the chief subject of my volume, and that from which it received what perhaps you have justly called its too ambitious designation.

In the institution of the Church.

E.D. p. 62.

Chief subiect of E.D. and why thus introduced.

In view of some practical suggestions of amendment, and by way of introducing them, I was anxious to show that the Church grows organically out of the Universal Order of existence, and in conformity with laws which, as we may well conjecture, have in similar manifestations been observed elsewhere. That blending of The Divine with human nature, in the person of Jesus Christ, that intimate fellowship of God with man in Him, of which I have just spoken —is the first peculiarity that impresses us as distinguishing the human community from others in which the original type of associated being And from and out of it comes next is retained. in order the society incorporate in Him, which compacts men together by a bond that is un- E.D. p. 61. known, as it is unneeded, in the associations of the unfallen; which, moreover, cannot be wisely contemplated in its true significance, as its claims cannot be duly recognised, except by means of that same enlarged reference whereby we are enabled to understand what is meant by the union of God with man in the person of His Son. We must perceive the darkening delusive nature of the evil which has been introduced amongst mankind; we must see that in cherishing selfwill, and in turning men away from God, it hides from them the realities of their position, obscures both its facts and principles in their regards, as well as weakens the associations in which they were meant to be joined with one another -before the designs of our Church Fellowship can be adequately comprehended. We must, in

We cannot understand nature and objects of the Church except in view of the whole Divine Order and of what is implied in man's departure from it.

one word, view it in the light of the Divine Order of the universe, before its constitution and purpose can be truly seen, and before its functions can be effectively discharged.

Main objects of the Church's institution.

Then, but only then, can its witnessing and uniting design be fully recognised, and then only can we see how it furnishes channels of Divine grace and agencies of heavenly communications that do not exist, as they would be altogether without use, in communities whose members have not been separated by their self-will from God, and from the fellow-heirs of the existence they have received from Him.

Hence views opened out in first part of Revelation must be kept in mind while Church is here described.

I ask you then to bear in recollection that vision of the regions extending on all sides of earth in which families, principalities and kingdoms are existing as amongst ourselves, while I speak of this Society and again endeavour to describe it. Instituted in the very beginning of our history, all men were meant to be embraced in it. It first unites together those who are locally adjacent, and then it grows—enlarging itself after the manner of all organic life, so that, in each successive development, and in its final product, its lower component parts are represented. I said that "all men," and not "all living with us

in the world" are embraced in it, because some have thought that here, as in other spheres, various races may be blended, that other beings apparently resembling man, though of natures and histories very different from his, may have been introduced into our society. But, of this conjecture, nothing need here be said; it is a speculation about which I will not trouble you. We are certain, at all events, that every human being was meant to be brought into the fellowship of which I am speaking, and that his welfare, in all parts of his existence, and through its entire duration, has been contemplated in its institutions. It brings us into union with E.D. p. 63. the communities of the unfallen; its ordinances are constant witnesses of the realities of our position; and they are abiding channels of grace and strength for the fulfilment of the "good works which have been prepared for us to walk in." Yes, through the Church, and incorporate in its Divine Head, we take our place among the "fatherhoods," the "thrones and do-'minions" of the sons of God. The terms on which we are holding our restored position in the Divine Order, are emphatically declared by it, and especially by the sacrificial institutions which take

precedence of its other ordinances, constantly betokening the necessity of our self-renunciation, and of the free offering of ourselves, in the service of our Heavenly Father, and in submission to His will. This is our primary obligation; and it is farther indicated by the Church's consecrated ministry, and by the sacred times and places which declare God's Lordship over all space, and all duration. Moreover, those communications of wisdom and energy which are directly conveyed to the unfallen in the several spheres of their activity are to us imparted through its ordinances and appointments, whenever they are duly used. So that, in the general, and summing up into one view all the purposes for which this holy fellowship was instituted, we may say that it realises for us and declares our actual relations to God, and to each other, and it helps us in fulfilling them. We see in it what are the duties and obligations which are incumbent on us towards Him and towards our fellow-creatures; and it gives strength for the discharge of every one of them in our families, in our civil. communities, and in the places we are holding as the members of a national society.

E.D. p 69.

In proportion as the ideal form

Thus constituted then, and thus recognised in

its idea and design, we look on the existence of the and consti-Church as the second distinction of our redeemed the Church And just in proportion as its ideal form has human has been embodied, and its designed purposes accomplished, have households and cities and nations been pure and strong. Their constituent members have been ennobled and firmly bound together, when this Divine Society has fulfilled in each of them the ends of its existence; and in the person of Him who is its Head, they have been presented amongst those heavenly communities wherein the original purposes of all existence have been always perfectly embodied and fulfilled.

In this character and aspect I contemplated This view the Church in what I have written, nor is there Divine any other in which I can look on it. And. as I have shown, this view of our fellowship in Christ has been assumed by all the "holy prophets which have been since the world began." who have always beheld our Church Life in began." the light of its Divine idea and constitution. If it has never been perfectly realised in any period of the Patriarchal or Jewish or Christian dispensations, through all of which it has in principle and design abode unchanged from the beginning-if there has been no genuine embo-

tution of realised. life and society been perfected.

of our fellowship regarded by all the "holy prophets which have been since the world

diment and manifestation of it in any one of its

Functions of the inspired writers with respect to it.  $\vec{E}.D$ . p. 248.

societies, yet it has ever been in the view of their wisest and holiest members, as the proper type and standard of their associated life in the Son of God, as that idea of their fellowship after which they were continually striving. we see those strivings interpreted in the light of inspired teaching, the very form we have described will rise forth clearly in our view. It is true that the inspired writers do not describe the Church's constitution and order in detail: in its entireness it is not formally set forth by them, for they were only its witnesses, and, as occasion called them forth, the interpreters of the special duties, and services, and of the ministries of signal import, which devolved on it. Yet as I have said, it was ever before their minds in its entireness, and in connexion with the deep and widely-reaching purposes for which it was set up. And if it would be an error to identify it with any visible society that is, or ever has been in existence, yet neither may we speak of it as invisible, when parts of its perfect form can be sometimes clearly seen, when some of its pinnacles and towers, of its massive bulwarks and rich adornments are disclosed like

those fragmentary portions of a far-extending structure which we may see here and there through the shadows of an evening gloom. rises before the mind's eye as that to which they all are tending, and in which they would all be explained and perfected. Yes! I believe this may be affirmed of every visible Church which stands in living connexion with the entire past, and which has been developed, in the course of what we may call the providential ordering of man's affairs, from the society which God set up in the beginning. From the organization and Visible ordinances of every one of the great societies of tions of it. Christendom, broken, corrupted, ruined as they are, we may construct the framework of this Holy Fellowship. All of them witness to, and they betoken it in the same manner as here, in our land and generation, we have the signs of its existence in our parishes and rural deaneries and dioceses, as well as in the whole body of which they are the constituent parts, and which is still existing in acknowledged relationship to our national community.

In what I wrote before upon this subject my Testipurpose only required that I should point out the truth those testimonies as they have been interpreted view

brought forward in E.D.

by our prophetic guides, and to show their sufficiency as evidences for the accuracy of that description of the form and objects of the Church, E.D. p. 94. which I have just repeated. And these still seem to me entirely adequate for that end and purpose. But your repeated charges of "visionary and

Chief testimony in life and words of Christ.

fanciful," with respect to this portion of my work, compel me to remind you explicitly of the chief testimony upon this subject which we find in the life and words of The Son of Man.

Nature of this testimony.

You acknowledge with me that in His demeanour and language when He was incarnate upon earth, we see the true order of our existence perfectly reflected. Now, looking to Him in this conviction as we may see Him in the Gospel narrative, and as He has been recognised by the wisest and most saintly men through all the generations of Christian time, we find that, habitually, and in the clearest and most emphatic manner, He acknowledged the claims of this heavenly fellowship in the very character and aspect wherein I have described it. Was not this acknowledgment implied in one of the titles which he accepted as his characteristic designations? Being none other than The Son of God, He was not only recognised as the Son

Note B in Appendix.

of Man, but also as the Son of David. Now, in assuming for Himself this title, He avowed His membership of the Jewish Church, and showed that He acknowledged its Divine authority. And all His proceedings and language agreed with that acknowledgment. Unto the temple of the Jews and their holy days, to the priesthood and all the ordinances of the Mosaic dispensation, He rendered a deference which was tantamount to a direct affirmation of their heavenly authority. "This is as much matter of fact, as that He Himself actually lived. . . We may be undecided as to the influence under which He acted in this manner; but this at all events is certain, that He lived in the Jewish Church as one of its members, and that He constantly acknowledged it as a 'holy institution.'" recognised it as a witness of the universal society which was never more feebly manifested at any period of its history, than it was in the days of His life on earth; and, as the representative man, He shewed that every human being belongs to it, and as one of its elect members has been incorporated into its association.

Yes, in the shamefully debased and corrupt Much of Christ's society, whose ordinances He observed, and to language

unintelligible except in view of the Church as above described.

whose history He was constantly referring, Heacknowledged the sign and manifestation of our Divine Fellowship which indeed was almost extinguished when He came. In fact we may say that He came to save it from destruction, and to restore and enlarge it into the nearest possible approach to its aboriginal perfection. When we considerately mark the reverence with which He used its institutions, and the respect with which its traditions were observed by Him, we must feel that His words and deeds are only intelligible on the supposition that He recognised the Jewish Church as a disclosure of the order in which the will of God is truly and perfectly embodied, and as a system of divinely instituted means for restoring men into perfect conformity with the type and standard of their true life, and perfect obedience to the laws by which all Nay, I will affirm that existence is controlled. He cannot be understood as we look on Him, and listen to His words—as, for example, when He spoke of Himself as being "in heaven" even while surrounded by these corruptions, and that formalism—unless we acknowledge the sacred fellowship in the aspect wherein I have described it. Were not the true form and actual laws of the

John, 1, 51; iii., 13. 1

constitution under which we are living, clearly mirrored in His human spirit and demeanour? Then, surely, when we see Him coming through the Jewish ordinances into the society of the unfallen, and, thus accepting the functional services which devolved on Him as man, using the sacred institutions in the closest connexion with every secular development of His existence, as the fountain of strength and inspiration for the discharge of all the personal and domestic, the civic and national obligations which devolved on Him—surely, I say, when we see this, the Divine origin of the Church, and the high functions and ends we have ascribed to it, are infallibly avouched in His life, and in His words!

And as I have shown, the same evidence is also furnished by all those living before His incarnation and after it, who have been possessed and illuminated by His spirit. Every one of the illustrious Catholic witnesses whose testimony has been heard in all ages, has thus recognised the Church as an agency, which, in the beginning God Himself set up for the purpose of here manifesting the Divine order of His universe, and for accomplishing its purpose in methods fitted for the depressed circumstances of man's

The same testimony heard from Catholic witnesses, and from truehearted sectarians. position. And if with wise and kindly patience we attend to what all those sectarians whom we recognise as true and heart-whole in their sectarianism, have testified upon this subject, we shall find further confirmation of our views respecting it. In that manifestation of the Church which, I again say, we may see mirrored on the life and ways of The Son of Man, the defective fragmentary convictions which all His pure minded self-devoted followers have held upon this subject, and which mark a real though partial insight into the realities actually about us—are interpreted and justified, yes, even when they seem to have been utterly opposed to one another.

As men have truly entered into Christ's spirit, the true form of the Church beheld by them.

In proportion as they have entered into earnest and true sympathy with Him whom they acknowledged as their Lord and Head, have they caught glimpses of that great vision which, in its glorious and full orbed perfection, and in its far extending range, was constantly before Him. And the *direction* in which their partial views have been obtained, explains the distinctiveness of the convictions which have been most firmly held by them, and which they have insisted on most strenuously. Thus, for example,

when they have chiefly and most fixedly looked at the Universal Constitution out of which, so to speak, this part of the redeeming agency has issued, and thought of its ordinances as channels of celestial grace; when, what I may call the supralapsarian view of the Church's origin Illustrahas possessed them—we can well understand that reverent heed to its institutions which may so easily degenerate, and be degraded into an ignoble and blind idolatry. When indeed in our loftiest moods we steadfastly look upon these institutions as the expression of principles that are as ancient as the throne of God, and as wide reaching as His dominions, and when their true connexion with our deepest and most permanent relations is taken account of, we ourselves must naturally claim for them the lowliest reverence, and earnestly vindicate the men by whom that reverence has been given, while yet we must protest against the errors into which it has degene-And so, on the other hand, when our minds are fixed rather on the nearer uses of the Church, than on its high and deep origination, we can explain and justify their convictions who have regarded the subordinate ministerial character of its ordinances in such a manner as to be in

Imperfection of their statement explained by the direction of their view.

Dual significance of "Holiness" danger of disparaging them. In fact, now looking to one, and then to the other, of the two views of the Church, which were indicated in the second title of Ecclesia Dei, I mean, first to its "place and functions in the Divine Order," and then to "its relations with the world," we find a dual signification in the word "holy,"—as in the words "predestinated and elect,"—which interprets, if I may not say, it justifies those feeling which are so easily corrupted into superstition and irreverence.—Yes, and we must take account of both senses, included in this double meaning of the term which is affixed to our church institutions, if we would get any effective suggestions for their amendment or rather for their restoration.

Which must be taken account of in work of true amendment.

"Holiness" of Church ordinances must be perceived and realised.

When we look at them in their typal and true form, regarding the "heavenly things themselves," and not the corruptions of them which surround us—we see that the ends for the attainment of which they have been "hallowed" by God, must be also in our view, and that for the fulfilment of them our voluntary efforts are essential. We must first strive to perceive them in their original "holiness," clear of any imaginations of our own, and then, in simple

conformity to their pattern, and in the faithful accomplishment of their declared purposes; this "holiness" must be realised, while they are used by us. Hence every genuine effort in what I would rather call restoring than amending our Church institutions, will be what, as I E.D., 124,170. said, the inspired writers alway call it "a conversion." It will be seen in the heedful attention to. and then in the earnest acceptance of, that which has been actually placed within the range of our perception. Now if this be true, the manner in which I brought forward my suggestions for reformation and revival, laborious as it was, and "circuitous" as you may call it, is the only effective method in which they can be urged on men's attention. When we look on the several sections of the "Holy Church throughout the world," in their corruption and their feebleness, broken, ruined as they are—we must feel a strong, nay even an impatient desire to see these "waste places built up," and these "desolations restored!" Surely in the oppressive troubles of our times, and with our well grounded fears that worse still are coming, all sincere men must be possessed by this desire! But how wonderful is it that, amidst all the mighty efforts which many are now making,

failure in efforts of revival.

Reasons of notwithstanding the large ability and vast resources which are brought to bear on their schemes of reformation, they do not see how essential it is to success in such a work that we should first recognise the ideal, or rather the divine form in which the Church was meant to be constructed, the primary reasons for which it was instituted, and the eternal connexions in which it stands.

Conclusion from view of those reasons.

Nothing is more certain than that, in the absence of such reference, our efforts of revival and restoration must be marked by the capriciousness, and be followed by the ill success which the indifferent and worldly look upon with such complacency, and by which the sincere are so discouraged. Only after we have made that strenuous effort, which is indeed needful to see what were the purposes of God in setting up the Church, additional to the other societies in which we have been united, and what provisions. He has made for the fulfilment of those purposes, can we understand how our divisions can be healed, and the administration of our "means of grace" made more effective; and only then will it be possible to ascertain how we may faithfully and successfully discharge our functions in relation to the world.

What I am here speaking of is, I repeat, an Contemessential preliminary to real effective Church And I believe that such a conamendment. templation of our ideal would, first and most emphatically, remind us of the uniting purpose for which this society has been set up in purpose. addition to the other, and what I have called the aboriginal forms of our association. reaching, and comprehending within itself our households, and cities, and provinces, and kingdoms, it was, as I said, meant to bind them together in one great confederation; and for this end the families of each neighbourhood were, in the first instance, to be compacted by its agency. In the Church they were meant to be united by a new development of the connexion in which God had already placed them. And the unions which are thus formed, are again to be compacted in a wider relationship that first embraces local communities, then principalities and nations, till at length all mankind have been gathered into this universal fellowship, and in it and through its Divine Head, have been presented as part of the Order in which the eternal purposes of God have been fulfilled.

In such an embodiment of our Church order Inrealising

plation of of Divine ideal of Church life first reminds us of its uniting

this ideal.

no room for individual exercises of self-will.

Note C in Appendix.

First step in assembling communicants in every parish. E.D. p. 170.

and constitution it is manifest that personal choice and individual self-will cannot Its constituent parts are not be exercised. formed by means of any natural affinity of feeling or opinion, but in consequence of a summons which draws together men who find themselves already connected by Him who fixed the place, and "appointed the bounds of their habitation." And this plain fact seems at once to suggest the earliest practical step which must be taken in a genuine revival of our Church life. Let me ask you, how can this step be taken here amongst ourselves, except through the agency of the parochial relations which still exist, and are still acknowledged and used, however feebly and ineffectively? Our parishes do, in fact, at this very time, connect the dwellers in every neighbourhood as they are required to be connected in the order and constitution we are thinking of; and our first movement in developing it, is simply to realise this connection and embody it. In other words, we must begin our work by assembling in every parish all those among its inhabitants who, in their joint participation of the Eucharist, have confessed that they are bound together in this

Holy Fellowship; and that, through its ordinances, they have access to that "pure water of life proceeding out of the Throne," which quickens the being and sustains the energies of the unfallen in their several communities.

Yes, my friend, anyone who will think of the Wherever real nature of the Church, and of the lessons which may be gathered from its history, may be assured that this convention in each of our parochial districts, of all who have acknowledged in the "breaking of bread," that they are "very members incorporate in the mystical body of Christ," and that they are holding their place in this Body not by their own choice, but by God's appointment—is the first step which must be taken in "rebuilding the desolations," and in fertilising the "waste places" of our Zion. Wherever such an assembly has been convened the elementary form of true Church life is manifested; and that condition, which is an essential preliminary to all effective practical amendment, has been fulfilled. All the members of every such assembly have "offered and presented themselves, to be a reasonable, holy, and living sacrifice," in a devoted fulfilment of the "ministry and vocation" to which God Himself has

assembly elementary Church life maniEphat. ii.,

called them. And naturally they will first proceed to take measures that this sacrifice may be duly perfected, and that they may help each other in fulfilling it by the accomplishment, not of those "good works" which they have chosen for themselves, but of those which God has "before prepared for them that they may walk in."

First work in which such an assembly will engage is "liturgical revision." In this manner they will naturally think of—what I will call, with another than the common meaning of the phrase—liturgical revision, as one of the earliest practical subjects to which their attention should be given. I am here referring to such wisely conducted amendments in our present methods of praise and supplication as will, I believe, be at once suggested when the true form of the Church and its real objects are seen, as they would be seen—dimly perhaps at first, but with constantly increasing clearness—in such an assembly as I am supposing.

Need of such revision. Is it not true that every one feels that such amendments in our modes of worship are urgently required, if indeed we would fully and heartily express the consciousness of redeemed worshippers who have been permitted to join in prayer and adoration with the hosts of the unfallen? You know that, in every one of our

religious communities, the need is felt, and openly confessed. And is it not generally, if not universally, agreed that upon our own Church the duty is at this time devolved of taking the lead in these needed improvements of to take the the order and framework of our public worship, and that, in our liturgical inheritance, all the materials are found which are required for that purpose. The history and the associations of the English Prayer Book command respect; and throughout it is fitted for the position in which all our contemplations have shown that human worshippers are actually standing. It constantly recognises the redeemed position which men really occupy It earnestly petitions for those supplies of "grace to help" which are needful for the maintenance of that position; as it also loftily declares the highest emotions of our gladness and thanksgiving. Neither the individualised worship of the sectarian—if indeed his prayers are at all entitled to that designation, when every one who bows in true adoration before the Throne should feel, and constantly acknowledge his fellowship with all the unfallen and redeemed—nor, again, the distant, servile utterances of those who falsely regard the sanctity

called on lead in effecting

of places and times and men—is celebrated in

With our

the English Church communion.

brethren of all worlds and ages, as well as with those who are "militant here on earth," we come before the Throne, and we come with the holy boldness which befits redeemed men. How thankfully should we acknowledge this is true. And yet every one now feels, and much more should we feel, in such an assembly of the Church as I am supposing, that freedom is wanting, and animation, and a varied utterance which shall rightly correspond with the large variety of man's emotions, and his wants. What I ventured to call the deadening monotony and repetitions of our daily service; the use in some portions, of phrases which are absolutely unmeaning; the exclusion from its richer celebrations of certain classes of our worshippers; and, I may add, the stiff formalism, and heavy lifelessness, which are begotten from these peculiarities—are some of the evils which I have here in view. We feel these evils now, but how much more deeply would they be

felt, and what earnestness in amending them would be awakened amongst the communicants of a parish by whom the real design and functions

Urgent need of it.

*E.D.*, p. 278.

Note D in Appendix.

of the Church, and its true life, were embodied and fulfilled.

And similar remarks might be made with Need also respect to our present methods of communi- ment in cating that instruction in Divine truth which, as well as united worship, was contemplated as one of the fundamental designs of our Church association. I am here especially thinking of those higher communications of knowledge, those exercises of the prophetic function on the part of men gifted with an insight into the spiritual world, which are surely needed in addition to the constant witness and announcement of the openly-declared and well known facts of our spiritual position. We know that eminent gifts and a special training, are required for those communications. And we also know that they are necessary to our heavenly life and progress. But they are not supplied by our present agencies, and the souls of men are perishing for the lack of them.

Now in every such assembly of the Church's Methods of members as I have supposed, methods would imperfecbe at once adopted for the amendment of all acknowledged evils of the kind I have named, both in respect of public worship and instruc-

of improverespect of public instruction.

amending tionsin our modes of worship.

Where the ideal of our Church Life was tion. thus really embodied, true methods accordant with it, and effectively fitted for the accomplishment of its purposes, would be immediately suggested. We should then be enabled to make immediate and profitable use of the innumerable plans which have been put forth for the removal of the coldness and stiff monotony of our devotions in the sanctuary. You know it has been shown that our present liturgical forms more freely used, are at present available for large improvements in our public services of prayer and praise, and that the animation and ardour of the Church's worship might be greatly augmented by a wiser employment of what is actually in our possession. I need not lengthen these pages by details which may be learned from the practices of congregations in every neighbourhood, as well as from innumerable writings on the subject. How profitably might they all be used after we had begun to realise the true ideal of our Church Life, and while we were steadfastly contemplating it as it has been made known! Then we might learn wisdom from the teachings and practices of what are called "extreme parties" in both directions. And so

on the one side, we might get help in heightening our ritual, in enriching and ennobling it, and on the other we might make it more purely Both these ends might be congregational. immediately obtained. In this matter we might at once step forward in the pathway of a real advance towards the perfect embodiment of that ideal which, as I am supposing, would be always in our view. Working in this method we should be essentially distinguished from the mere partisan, and be securely freed from the strife and the abuses which have attended his proceedings, even while learning from him, and in some respects imitating his distinctive practices. You will see that such an exemption would be secured by the single fact that all our proceedings would have been conformed to the true ideal of our fellowship in Christ, and have been adopted while the laws and constitution of our Church Life incorporate in Him, and its ultimate design, were constantly before us.

We should by this means be secured against that idolatrous formalism which, either in language or in ceremonial, characterises both the parties to which we might look for suggestions

Dangers in this work, against which the contemplation of Church ideal would protect us. E.D., p. 102,

of improvement, and which you remember I dwelt upon as the first of the three chief evils which have beset the Church in every age, and frustrated the purposes for which it was instituted. The fact that we were steadfastly contemplating the Divine form of our Church Life, while our existing practices were being altered, would protect us from this tendency. It would also secure us against that sectarian disposition which both the nature of our circumstances, and the history of the Church from the beginning, justified me in mentioning as the second of the dangers with respect to which we must be provident and watchful. With our Church ideal in view, this evil would be neutralised in every form of it, and especially in those tyrannical forms, whether on the side of the minister or of the people, in which it is so often manifested in our congregations. And in the same manner should we be guarded against that unnatural mysticism and grim sanctimoniousness, which was brought forward as the last of the three great evils through which the Church has ever suffered, and which especially trouble it at its "seasons of refreshing," on its occasions of spiritual restoration and revival.

*E.D.*, p. 118.

*E.D.*, p. 136.

humbling influences of the ideal after which, as I suppose, we should be striving; in its uniting claims and its urgent practical requirements, the pretentions of the sanctimonious would be humbled, and the illusions of the mystic would be dispelled. In this respect, too, we should secure the advantages that we see on either side of what may be called a midway position without any of, at all events, the distinctive evils by which our prospects in those directions are now darkened and obscured.

And in the same way—I mean through the Improve--co-operative labours of men assembled and public worworking together in the true order of their panied by fellowship, and with its perfect development constantly before them—improvements in our public worship would be accompanied by amendments of equal moment in our methods of instruction. In respect of this matter, however, I believe that we must look far away from every section of our own community for practical suggestions, since they all fail to perceive that, in this part of the work and service of the Church, there are two functions, perfectly distinct from one another, which have to be fulfilled. As I said before, it must first maintain a

ments in shipaccomimprovements in methods of instruction

constant witness of truths known to all its members, and habitually confessed by them. it must also secure for their advancement communications from men who have insight into things which are not habitually seen, and which need those whom we may call the Church's prophet-preachers to expound them.

Manner of effecting them.

Our view of the primary purposes of the Church, and of its ideal form, shows that the former of these two exercises must take precedence of the other. I have observed that it is one of the main objects of our Divine fellowship to maintain a constant testimony of what Revelation has clearly and authoritatively shown are the facts of our position. And this testimony must be maintained in forms and methods adapted to the young, and to those whose faculties are narrow and untrained. Here we see the place and value of those catechetical exercises which were so largely used by the Church in the purest ages of its history. And here too we may perceive the reason of that wise injunction which, recognising the principle I here insist upon, "commandeth and straitly chargeth of Homilies that certain homilies (instructions duly prepared by competent teachers, and which from

Preface to the Book

time to time might be set forth in adaptation to newly arising needs) be read over, and be repeated and read again—so to avoid the manifold enormities which heretofore by false doctrine have crept into the Church of God, and because all they who are appointed ministers have not the gift of preaching sufficiently to instruct the people who is committed unto them." From this point of view, moreover, we should clearly see that many wise and beautiful Uses of forms of symbolism might be so constructed as to be really helpful in keeping up our recollection of truths already learned and known; in more fully expounding those truths to the understanding, and commending them with greater persuasiveness to the affections.

symbolism

In these and other methods which would naturally present and commend themselves to office in the men's minds in every parochial assembly duly convened according to the true order of our Church Life, an effective provision would be made for keeping up a witness of things already known. But the fulfilment of the other purpose contemplated in the instruction of the Church's members, I mean the communication of additional insight into the spiritual world, and

prophetical Church, and how to befulfilled. the conveyance of higher inspiration—could only be looked for on special occasions, and from men eminently gifted. There "have been holy prophets since the world began," and such men, intrepid, wise, self-forgetting, self-devoted, are still given for the edification of the instructed members of our fellowship. Now if we would obtain the full advantages they were meant to communicate, we must bear in mind that their functions in the Church must be kept and discharged in clear distinction from those of the witnesses and teachers who address themselves to the uninformed, as well as from those of the herald-preachers whose mission, outside the sacred assembly, is directed to men who have forgotten their Church character, or are neglecting it. When we have clearly recognised this distinction between our prophet preachers, and our witnesses and heralds—and the distinction will be seen at once as soon as our Church union and fellowship is even approximately realised—we shall be immediately delivered from the trivial dulness and wearisome monotony of our existing pulpit ministrations. could this ordinance of our Divine fellowship be then degraded, as now it is, into occasions

Distinct offices of prophets, heralds, and instructors. of selfish aggrandisement, or of luxurious indulgence and display.

You see how in those spheres and exercises Practical of our congregational existence where the spiri- of these tual life of the Church's members is maintained tions. and quickened, we might at once secure great and invaluable advances towards our ultimate position. Surely, you will acknowledge that these suggestions are practical, and I am sure they will be found practicable also, wherever they are earnestly adopted.—But I think you will acknowledge this even more readily with respect to those which present themselves, when we look to the Church's exterior activity in every parish where, in even a distant approximation to its true position, it has been set up, and where the ideal form of this position is clearly kept before its members as the appointed object of their efforts.

I carefully directed attention to many duties of protesting testimony and of aggressive conflict, which devolve upon the Church in its re- Church. lations with "the world," which surrounds every part of it, and which it must constantly assail wherever it is established. And I remarked that, besides maintaining this militant cha-

character

External

racter, offices of mercy must be discharged by its agency; it must administer aid to the helpless, and it must comfort the afflicted; the darkness of the ignorant must be enlightened, and wanderers must be reclaimed by it; and it must pour alleviating balm into the wounds of the suffering and oppressed. In all these ways, as I said, and let me here repeat some of the words which I used upon this subject—The Church must enter into aggressive conflict with the evils, the darkness, the corruption, and the misery, which the world's spirit has originated. fying its disorders, resisting its influences of levity and falsehood, and alleviating the sorrows caused by them, neutralising all its powers of evil in their manifold developments; as light illuminating its darkness, as salt and leaven counteract its corruptions, in all these ways is this further work of the Church to be accomplished in every separate locality, and in every province and kingdom where it is

In every parish menfitted for the discharge of them. established.

And, for the accomplishment of this work, men duly qualified will be found if they are looked for, in every local congregation. Meeting on the principles we have described, with

E.D. pp. 81,172.

this distinct recognition of the true nature of their Church order, and having its real ends clearly in view, the special gift of each member will be at once discerned. Immediately and naturally the men suited for each one of those services which are required for the "increase of the body unto the edifying of itself in love," would be discovered, and help in assigning to each his proper functions, would then be furnished by The Everpresent Spirit Who has promised to bestow His aid and counsel on every such convention . . . . In the families and Effects of associations of that parish the pure ennobling ment in influences flowing from the Church institution of service. would be manifested, and they would also work amongst those who have separated themselves from its assemblies: they would affect every form of life and activity which is going forward apart from it in its neighbourhood . . . . Proclaiming the redemption of mankind, the principles and form of man's true existence . . . . . enlightening and quickening the "world" existing on all sides and in the midst of them, reclaiming those who are standing angrily or sullenly aloof from the true order of their being, to the dominion of their Lord-the

appointed work of that community would be carried forward. For all these purposes, and for every other which is contemplated by a wise philanthropy; for the moral and physical training of every individual included within its limits, and, for their perfect restoration, the Church has been instituted. These ends confessedly form part of its original intention; and it has everywhere labourers for carrying out this especial purpose of their calling in every one of it departments.

Method in which labourers employed in it would be commissioned. Now thier "vocation and ministry" being recognised in the fulness of its practical significance, it would follow that from the assembly which has been providentially convened, and the members of which have abjured in each others presence their right of individual choice, and have offered and presented themselves a "reasonable holy and living sacrifice"—each one would be sent forth by the remainder for the discharge of that ministry for which it had been found that he was specially adapted. His brethren who had joined with him in the Eucharistic sacrifice, would solemnly designate and depute him to that one of these engagements for which his fitness had been ascertained, and which, there-

fore, might be regarded as the work divinely Inspiration "prepared for him to walk in."

Thus sent forth, each labourer would feel that all his fellow members were represented by him in that particular sphere of duty where he was discharging the functions to which he had been appointed. While, over and beyond this, and looking also to the relation in which his local assembly stands connected with the other parts of the "Holy Church throughout the world"-he would have the assurance that the entire confederation of which it forms a part, is sanctioning and encouraging him in his And thus in mood which would exertions. surely be very different from that of the officer of bodies self-moved as well as self-appointedhe would go forward and be occupied in all his other selflabours, with cheerfulness and courage; the methods. mightiest power, and the most quickening inspiration would embolden and sustain him. Deeply implanted in his soul is the need and craving for union, for mutual aid and sympathy, and for channels and means through which he can express his self-sacrificing desires for the welfare of the suffering and necessitous. Now here, in the fellowship which is thus compacted, and

communicated to each one by this method.

different from that conveyed to him in willed

which is working with these objects, all these needs would be met, all these cravings would be fulfilled and satisfied. And so, the power, the zeal, the noble self-devotion which are seen in societies where men are banded together on common principles, and with one object, would be absorbed into our Church association. All its members "joined together," and firmly compacted in relation to its Head; and rendering, according to their several functions, mutual aid, the entire body, by all these channels and agencies, would continually build up itself in love.

Working in this method, the Church would be strengthened and built up.

Yes! works undertaken in this manner, with the consciousness of a heavenly vocation, and presented among the sacrifices of love and righteousness which must be offered by every member of the Church who truly acknowledges his position, and the calls which are therein addressed to him—would strengthen and "build up" our holy fellowship in the place where they were carried forward. In the great successes that would be surely gained by them, they would furnish an overcoming testimony to the power of this Divine Agency for vanquishing the world's falsehoods and corruptions when

it is faithfully administered, and when it is relieved—as in the parochial assembly we are thinking of, it would have been relieved-of those hindrances which stay the outward flow of heavenly life and power on the spirits of its members. Using those supplies of "grace to help," more grace would be received by them. And then, how would such workers be aided in all their labours by angelic ministrations; and, still more effectively, by special outpourings of The Holy Spirit on their souls! Such assistance can only be vouchsafed when we are working, not in self-devised, self-willed proceedings of our own, but in methods that have been Divinely ordered, and in rigorous conformity to the laws which govern us in our place and vocation. Then only can angels execute the services for which they have been sent forth "to minister unto them who are the heirs of salvation," and The Spirit come in those extraordinary effluxes of life and power which have been promised. was, as I said, in such a nearness to the source of life, as that which we are here thinking of, and it was in the same unity effected by the submission of every individual will, that the Apostolic Church was convened, when the Holy Ghost

Then, too, it would be helped by angelic ministrations, and by special outpourings of The Holy Spirit.

descended "in that mighty influence which gave its members their overcoming powers and endowments. And on every like fulfilment of the same conditions, the Pentecostal outflow will be repeated. Every department of the Church's framework, and all its enterprises would then be filled with mighty life, with a power that would be acknowledged as irresistible, in its accomplishment of the vocation with which it has been called."

The Church might thus be embodied and manifested in any of our parishes.

Thus strong in the faithful accomplishment of its appointed ministry, and continually strengthened by influences from above, the Church might in any one of our parishes rise forth in its genuine manifestation and embodiment, and accomplish the work for which it has been instituted. Unseen as it may be in most places at this time, it might thus be made to take form and shape in our assemblies, and to work effectively in every neighbourhood, reforming, purifying, ennobling it; and it would then carry out these high purposes in perfect freedom from the unworthy expedients which give such just occasion for the world's hostility and scorn. Labours thus conducted would command respect: men would acknowledge true dignity in the

thoughtfulness and sincerity which they betokened, as well as in the love and zeal which would be displayed by them. And, as I further observed, in these earliest movements of the Church's life in each separate parochial congregation, all existing agencies for the accomplishment of its purposes, however defective those agencies might be, should be employed. Vestries, and societies, and committees, and every other existing parochial institution, might be used by the communicants of that parish in each sphere of service to which they were appointed, all according to the order which has been described. The genuine Church-element still existing in each of these institutions might be taken up and strengthened; while corruptions that had been blended with it would gradually be cast aside until they were all absorbed in the organisation which gathers round the Church as the centre of its life and its activity.

And now I will ask you to think definitively Effects of one of those parishes, so well known in the wouldthen metropolis, or in one of our manufacturing and seaport towns, which are marked by every feature of squalor and of suffering, of physical and intellectual and moral degradation, and

In the physical and moral, as well as religious amendment of the population.

imagine that, instead of one of the sections of our religious world, with its "societies" and "committees," and other forms of self-willed and spurious philanthropy—the Church itself were there seen in its genuine embodiment, and were there truly discharging its several ministries of instruction and sympathy and help. Imagine this, and then tell me, could those woeful ailments, and that ruffian brutality; could that degradation and want and suffering, or again, that mindless frivolity and uncaring self-indulgence—which we now see in such places, have then been possible? Would the light of heaven be intercepted there, and clouded as it is now, and would so many of our fellow creatures be so iniquitously bereft, as they now are, of the common rights of man in pure air and healthy dwellings and uncontaminated food? Would not a course have then been opened before them all, where they would, at all events, have been freed from the necessities of vice and crime? Evils afflicting every part of man's three-fold nature—his "body, soul, and spirit,"-would indeed still, and of necessity exist, even if things were as we have pictured. But I unhesitatingly affirm that our

present evils would be then impossible. And, reproach ourselves for them as we may, our consciousness of the wrongs now inflicted on the hapless victims of our false courses, is not felt as we should feel it; our shame, our remorse, does not distress us as it ought to do; unless we measure our shortcomings by the standard of that ideal which comes into view when we think of what would be our rightly constituted Church assemblies. In view of such In view a contrast, motives would be urged on us, and results, impulses would be awakened, that would not let urged, and any of us rest until practical and effective steps awakened. were taken towards amendment. None of the present indolent expostulations of our philanthropy, gently and coaxingly appealing to us as if we were somewhat deficient in the amount of our well-doing, rather than fatally wrong as to its principles and quality, could then be Instead of such appeals, stern accuuttered. sations of injustice, compelling the acknowledgment that we are "verily guilty concerning our brother," would be vehemently urged by us upon one another, after they had first been, still more vehemently, uttered in our own consciences and hearts.

Illustrations from true method of individual amendments.

And, as in genuine individual restoration, when the image of our true being is witnessed in The Son of Man, our shame, our remorse, because of our then deeply-felt shortcomings, will surely be accompanied by the renunciation of evil practices, and by earnest resolves and strenuous efforts for the attainment of that life which we see in Him—so will it be here. That humiliating consciousness of these terrible wrongs in our corporate existence which must be awakened when we see what it was Divinely meant to be, will compel us to bestir ourselves in the work of reformation. And, as I have shown, the impulses which are thus lawfully ' begotten, will require us to begin that work in our own sphere and neighbourhood, in co-operation, with the brethren with whom we are there providentially associated, and on behalf of those suffering claimants on our sympathy who are there daily before our eyes.

Results in changes of existing social arrangements. I know that some of the courses which will be dictated in this manner must involve costly changes in many of the social arrangements which are at this time prevailing and unquestioned in the midst of us. And I here especially refer to those which directly contravene the principle and spirit of Christ's maxim when He affirmed that His followers are not to come down, as from a distant height, among the objects of their sympathy, and in this way present themselves as "benefactors." "The Luke xxii.. heathen," He said, "do this. But ye shall not be so." No! our proclamations of truth and charity may not be uttered from a distance, nor may we go on expeditions of benevolence from scenes of comfort and abundance, to other scenes, far separated and remote, that are marked by hideous destitution. One of the first works, therefore, in which the Church, in its true form, and truly fulfilling its obligations, will engage, is the protest against, and the abolition of, that division between rich and poor which is one of the most ominous distinctions of our time. I am here prepared for the cry of "unpractical" from our platform philanthropists, and from all who are interested in our present methods of what is called "benevolence." One must expect that all who enjoy, and that all who profit by, the luxurious excitement which now attends on the movements and assemblies connected with the administration of our alms, will say that any project which involves the

abolition of that novelty in social wrong which we see in the distinction between rich and poor neighbourhoods, is visionary and impracticable. And visionary and impracticable it may appear to men who have not recognised the Church in its true aspect and purposes, and discovered the eternal foundation which it rests upon, and recognised in it the Divine form and constitution of our being. On the other hand, all who have looked on this heavenly disclosure, will acknowledge that no duty is more imperative upon them than the accomplishment of such projects, with whatever difficulties it may be attended and opposed. They are certain, too, that such difficulties are only transient; and that lasting advantages will follow and be secured when the evils of change have passed away; that, in this instance too, "the work of righteousness will be peace, and the effect of righteousness quietness and assurance for ever." And the only anxiety which such men entertain is whether the Church's true methods shall be soon, and happily realised by a willing conversion of man to the true order of being, or whether they shall be forced on us by the penalties of some terrible retribution for our

neglect of them, and for our contempt of His authority by Whom they have been enjoined.

We have seen that immediate steps may be Recapitutaken towards their peaceful and prosperous fulfilment; and we have also seen that this will be attained by the use of existing means and instruments, it being always remembered that it is essential to our success in them that we should keep the ideal and ultimate form of our true state in mind, and that each should strive in his own "vocation and ministry" for their fulfilment.

In the several elementary parts of the whole Further Church, life and activity must be thus awak- results of ened in accordance with the authentic laws just and genuine type of its existence. And then, by a necessity of their being, they will come together, and they will livingly compact and organise themselves in larger unions, in decanal, and diocesan, and national associations. will thus pass, in the course of a natural development, into the whole that was meant to be formed out of them; and this again, in larger movements and effluxes of life, will send back vitality into its several constituent departments. And so, by action and reaction, by

methods described. But these results not attained exclusively in the line of direct progress and advancement

constant growth and exercise, in the course of approximations, parallels to which we may find in nature and in our own persons, our ends will be attained. But not—as the nature of the case, and as those parallels also show—not at once, or in the line of direct progress and advancement. And, my friend, if I spoke, as you seem to think I did, as though the fact were otherwise,—in other words, as though each separate congregation and parish must wait for improvements in their worship and outward work, until the entire Church organisation were perfectly set up—then indeed, I have so failed to express my real meaning as fatally to hinder and obstruct the very ends which I had most anxiously in view. I have misled you as to the manner in which they should be realised; and so misled you as to suggest methods that would lose our time, and waste our resources, and bring on all concerned the disappointment and the ill-repute of those whose aims are visionary and impracticable.

Illustration of the manner in which they will be attained from expeNow, therefore, let me explicitly say that I think we should strive, in each separate society, after the results already indicated even while our outward organisation is being perfected.

And the former work which, in order of thought, rience in comes before us as a consequence, would help the latter, though it may be looked on as a What I here mean may perhaps be best explained by looking to our experience in the work of true individual amendment. is wisely intent on this, will pledge himself to modes of action, and will engage in them, even while he feels that they are superior to his actual standing, are higher than it is and nobler. He assumes, as it were, and anticipates that higher character; and then, by a reflex action, it strengthens the principles and motives out of which professedly it springs. His pledges help to make him, in fact, what at present he is only in profession and appearance. This circuitous and reflected activity is familiar to overyone who is intent on his personal improvement. And it is on the same principle that we may expect, and shall find that, by at once adopting those improved methods of worship, of Church discipline, and of practical benevolence, which properly and necessarily flow from better modes of organisation—as we shall see when the ideal type of that organisation is really witnessedthe perfecting of our whole fellowship will be

individual amendment.

advanced and consummated. The interior vitality, the improved healthfulness of the body which is obtained in this manner, will forward the improvement of its outward form, and amend its development in conformity with that typal manifestation in which it should ever be looked upon and recognised.

Combination of parishes in the rural deaneries, E.D.p.183:

Bearing, then, this principle in mind, and supposing our work to be begun by any single .congregation in the remembrance of it, it must, by the very nature of the life which it brings into exercise, extend and enlarge itself. Other congregations will copy a development which will so manifestly commend itself to them as wise and true. And thus, combining themselves within those limits which are still authoritatively prescribed by our ancient decanal institutions, and uniting in view of the true ideal of their larger combination—they would surely, and even if they were only few in number, make immense advances towards the realisation of our prospects. of every society in this enlarged association, would be heightened and confirmed; light and glory would be thrown on each from their union with one another. How greatly might each one of them strengthen the other's testimony

*E.D.* p. 188.

to the remaining portions of the Church around United on such principles and with this true view of their calling, how mightily would they be helped in their assaults upon the world! How effectively might their resources, too, be made available for that work of teaching and help and consolation, which the world may also claim from them in their several localities, as well as in the larger spheres of their corporate existence!

Just as in each separate congregation, so in each rural deanery, we should then at once see the Church in this manner rising forth in its in the next divinely constituted form. It would "grow up developinto a holy temple unto the Lord," and it would be watched over, and mightily aided by these unseen ministries which in such a sphere of life, and amidst activity carried forward on those principles, would surely corroborate each true labourer's exertions!

Then, in an extension of the same movement, and by works that may be described in almost the same words, our decanal unions would naturally expand and develope themselves in Here in the person of diocesan combination. the bishop, whose sanction should be as

Which would then manifest the Church order of its ment

Rural deaneries combined in dioceses E.D. p. 187.

cordially given, as it might be justly claimed, we have the centre of a new girding bond, a source of fresh strength and inspiration. He, being of a truth a "Father in God," one of those episcopal rulers whom I spoke of as divinely designated to their office - must cordially welcome and zealously co-operate with men who, as the representatives of the several portions of his diocese, have assembled with such a model before them, and with such ends in view! And how might the influence of such a man, and of the union which is centred in his person, send into each decanal society and into each separate parish, fresh streams of vitality and power! Or if, unworthy of his position, he were incapable of sharing in the thoughts of men who had so assembled under him, he still must render service which would greatly aid them in their efforts. And so in this larger sphere, as well as in the inferior spheres which they had already occupied in their several ministrations, they would press on in the assurance that this part of their realisation of the Divine Order, would be secured to them, in that "due time" when they were prepared for it. Thus might the Church be embodied in any diocese, and

National Church there openly disclosed, as it had already been then maniin each deanery and congregation As these *E.D.* p.189. had come together by a necessity of their constitution, so also would the dioceses be united in like manner; until, at length, the Church of the nation, though perhaps at first only in outline, would rise up in its magnificence. Coming forth in this manner, through these organic developments, each growing up from the true centre of its vitality, it would be strong and firmly compacted and effective. And, so seen, it would surely attract to itself, and it would absorb those of its constituent parts which, existing within its limits, had yet hitherto stood aloof from it. Its members having contemplated its true ideal, would act as if this had, in fact, been realised; and then, in an interchange of their gifts and resources, its separate parts would be strengthened and compacted. In such an association of our dioceses we should have a secure foundation upon which to base arrangements for conveying influences of instruction and revival, wherever they might be needed, and from those who could supply them. And so, too, might all other inferior aids be effectively communicated.

When the Church's interior life has been True rela-

tion of the

national Church to the nation then seen. E.D.p.192. developed in this manner, its national constitution and embodiment will be beheld, and it will stand in an effective relationship with the nation regarded in its secular aspect and capacity. Thus evolved from within and enlarged in its outward growth and progress, our Divine fellowship would be solidly established. And then it might confront the nation boldly. It would then effectively claim from it the aids and resources which are needful for its purposes; and it would at the same time accomplish its mission as a purifying and remonstrant force in the community.

Similar revivals in foreign communities. In this manner might the English Church be seen in its integrity, and in the life which really belongs to it. Shall we for a moment look again beyond our own limits, and imagine that there may be similar and similarly organised revivals in other national communities. Surely, this cannot be looked upon as a visionary prospect, when we consider the import of those testimonies which are coming from all sides, as to the tokens of "refreshing, from the presence of the Lord," that are now seen in the Roman and Greek Churches, and in the Churches of the East! How greatly might our influence from

such a development of our own Church life as that of which I have sketched the outline, aid and encourage, and inspire those communities in their efforts and their aspirations! And then, in still further expansion, on the same principle and method as we have already imagined, might these Churches come together with our own, as in our own limits, the dioceses and deaneries and separate congregations had We should then see the true already done. basis of missionary enterprise; first, in the work of the Churches for each other,—every one, as a E.D.p.204. "good steward of the manifold grace" bestowed on it, communicating to the rest knowledge, insight, animation; and then in each one helping all the others to work upon that part of the world which is immediately adjacent to itself!

Here, however, I must pause. And, indeed, you will at once see, without any further details, how the missionary work can be carried forward, if the work within our national limits has been made intelligible.—But now, before occupying your attention with a few additional remarks on the scheme of action thus propounded, let us for a moment review it, and then place it by the side of others that are now

Missionary work of Church intelligible through the details already given.

adopted for attaining the same ends of spiritual revival and practical effectiveness.

Review of course above described.

*E.D.* p.210.

Of the course which I have delineated, and which finally emerges in such high and glorious results, the very results which I have shown scripture describes as realised in the better days promised to the Church-of this course the main distinction is that, at every step it is simply the use, the realisation and fulfilment of what is already in existence, and that of which the signs and tokens are existing everywhere around us. We see them in the congregation first, and afterwards in every stage through which our society proceeds in its development. And we find them everywhere connected with the closest and most lasting relations which unite us to God, and to the creatures whom He has called into existence for the accomplishment of His behests. Our Church institutions grow out of the Divine Order of the Universe, and they are centred round the throne of its Creator. The widest, profoundest thoughts we can entertain, the most intense emotions we are ever conscious of, are satisfied by them. In harmony with our deepest impressions, and with the most authentic laws we recognise.

they require us to begin by accepting the place assigned to us; and there to work in the fulfilment of a Will which is felt to be higher, purer, nobler than our own. And at each stage of our work, which may be begun immediately, an ideal which satisfies and which inspires us is kept within our view. Moreover it is ever expanding into larger forms, which, like all true living growths, are sending streams of vitality and power downwards through their stem and roots, and on all sides through their branches, while they are constantly rising in statelier growth, and more majestic enlargement and expansion.

Now, how with this Divine form and mode of Contrast our Church Life shall I contrast our present methods of promoting, or, rather, of attempting to promote it. The urgent needs and emergencies of the passing hour, instead of the utterances of eternal truth, are their motive and their inspiration; and self-will, terrified or coaxed into obedience, are their instruments, instead of the submissive diligence which is authoritatively claimed in obedience to the Will of the Supreme. Then, above all, instead of building up, embodying, and filling out a

commonly adopted.

plan extant and manifested, we see self-willed societies, organisations humanly constructed, raised up round the heavenly fellowship. Worldly associations, with all the corruptions and defects of the world clearly marked upon them, are setting themselves up under the pretext of helping the Church of God, and then, in natural sequel, with the effect of practically superseding and denying it.

Continued description of these courses, and of their adherents.

Is not this a just description of the "societies" with which our "religious world" is professing to help the Church in its great needs, and to heal the wounds and diseases wherewith man's frailty has been afflicting it? And is it wonderful that their claims should be so timidly and apologetically urged, and that their most zealous adherents should constantly betray the consciousness that their cause is weak and wrong? And might it not be expected that the world would pour forth its scorn on them? There is no excuse for that weak and shameful concession to the spirit of the age which Christ's churchmen in this land everywhere betray in the attitude which they are maintaining towards the world, and in the "appeals" which they address to it. It betokens feebleness. failure of insight, and defectiveness of trust, which deserve the severest reprobation, and the most ignominious disgrace. And the world's replies to them, and its scornful assaults on their feebleness and corruptions and divisions, are inflictions which are as salutary as they are well deserved. We should be thankful for the "smitings" of this "sword and rod" into which God is turning evil men and scoffers for our chastisement. They may be useful in teaching us a lesson which we could not learn in any other way; they may severely and yet lovingly compel us to ascertain our real position, and to acknowledge and accomplish its requirements.

If we will accept these, and all other helps Lessons that are still mercifully vouchsafed; and if now, hence having exhausted our own devices, we will just accept the open way which God sets before us for accomplishing our urgent work in this land and generation, well for us! as it would have been well for those in other days, if this course had been chosen and carried out by them. But if not, then we must be taught, as they were, by increased troubles and humiliations, and by a postponement of those blessings which have been promised to man in promises that will yet

which are taught and enforced.

be fulfilled—that every way of our own is false

and vain. In the great typal history of nations and of individuals, we see how terribly often this instruction was conveyed, and common history is filled with the same lesson. Here, in fact, we have the key to all history. It is E.D. p. 97. the sad record of man's self-willed departures, on this side and on that, from the true order of his social being, and from the obligation of a self-renouncing accomplishment of its behests. And in this belief I have tried to set forth this order as it has been divinely made known to us; to show its origin and form, and the constant laws of its administration; as well as to determine the methods by which, in our own case, it may be immediately realised.

Conclusion

You have called this method of describing our position and duties circuitous and transcendental. You say, too, that the practical suggestions I have drawn from it are impracticable; and that better far than giving heed to anything so visionary and far-fetched, is an active occupation in those duties that are now so pressingly incumbent on every one who cares for the welfare of our people in these troubled anxious days through which we are now passing.

Most fully do I agree with you that not one of these duties may be neglected. But they are all taken account of in the course I have described; and it leads on at once to their practical fulfilment. Only it sets every labourer to that work which has been prepared for him, and not to that which he has chosen for himself. And it keeps before him, for his guidance and his inspiration, the pattern of the Holy City, that New Jerusalem which his efforts are, as it were, bringing down from heaven to supersede and displace our corrupt associations. It helps him, too, to accomplish his task in a noble freedom from the spirit of the age; and it secures for him the co-operation of all the sons of God, as well as effluxes of life and power from The Holy Ghost.

In this course, which I trust even my im- Appendix perfect delineation has in some degree explained, every duty we are now accomplishing will be accomplished more effectively, and many will be entered on which the most sanguine labourers in our various fields of service would not think at this time of attempting. So the better days for which we are hoping, and which have been promised, will arrive. But not otherwise.

wise, and apart from this vision of our place and Prov. xxix. obligations, our higher interests will fail, and decay; and they will "perish." Only when that vision is clearly seen, and when men work in the power of it, will our "waste places, the desolations of many generations," be rebuilt. Then only will there be a fulfilment of the promise that our "wildernesses shall become like Eden, and our deserts like the garden of the Lord."

## APPENDIX.

## NOTE (A).

What is meant by the efficacy of a distinct recognition of the facts that are unfolded by the first part of the heavenly revelation, in *mitigating* some of the difficulties in theology, and so preparing the way for just views of them, has been well explained by Mr. Mozley, in his valuable *Bampton* Lectures, with special reference to miracles.

Thus speaking, in the third lecture, of "The influence of Imagination on Belief," he says (p. 82), "The notion of a fixed and final state which absorbs all transitory life; of an eternal world and consummation of all things which gathers into itself the whole spiritual population of the universe, and distributes into its infinite realms of endless life the countless millions of personal beings who pass into it out of this state of mortality—this or the Christian doctrine of another world is a far sublimer conception than any pagan one; but another world at all is a marvellous, astonishing, and supernatural conception. . . . . We allow this to be a reality, and that innumerable hosts are living now in that unseen sphere which is only

divided from us by the veil of the flesh. Now a person may say that a marvellous condition of things in another world is not the same with the miraculous in this, but can he embrace the former conception as an actual truth without a general effect on his standard of credibility? Could he avoid, while this idea was vividly upon him, feeling less resistance in the mind to the miraculous? Could a miracle look otherwise than less strange to him with the strong expression of an existing different world at that moment upon his mind? Has not the obstacle of unlikeness to the known had to give way, and has there not been already introduced into his mind something wholly alien to the experimental contents of it? That which is repulsive in a miracle is the eccentricity of type in the fact : this provokes the rejecting instinct, the antagonism of custom or experience; but in the admission of another world he has already passed through the shock of this collision. an eternal invisible world indeed is admitted at all, it is so vast a conception that this visible world floats like a mere fragment upon the unfathomable depths of that great mystery; and its laws assume a subordinate rank."

### NOTE (B).

"As He has been recognised by the wisest and most saintly men who have lived through the generations of Christian time" (p. 38). But it may be objected that any deference of this kind to the testimony of Christ's followers respecting Him, is inconsistent with that freedom of enquiry which every man may justly claim. The author of Ecce Homo especially seems to have felt this, and he has been widely heard upon the

subject. He tells us that, in consequence of his dissatisfaction with "current conceptions of Christ," and being "constrained, after reading a good many books about Him, to confess that there was no historical character whose motives, objects, and feelings remained so incomprehensible"—he determined "to reconsider the whole subject from the beginning . . . . . to trace Christ's biography from point to point and to accept those conclusions about Him not which church doctors, or even apostles, have sealed with their authority, but which the facts themselves critically weighed, appear to warrant."

His reasons for *independent* inquiry in this spirit, and the method which he consequently adopted, have met with large approval and acceptance. It may, therefore, be desirable to explain what is meant by that deference to the "wise and saintly men" which is above spoken of, and to shew how it may be practised compatibly with a really free, but at the same time with a seemly and decorous, not to say reverent, exercise of faculties which have been divinely given, and which are meant to be exerted in this manner.

In such an exercise of thought, then, we may say that, at the outset, a man has his attention directed to the Church simply in this character—as the most ancient society which exists at the present time. We will suppose, that as yet he has formed no opinion about its professions and its purposes. But now inquiring into them, he receives, from the representatives of this venerable institution, a volume which they tell him explains why the Church is here existing, and under what authority it claims to speak and act. He at once recognises this volume as being mainly historical in character; and in those pages of it which relate to facts nearest to us at this

time, and which can be most readily examined, the enquirer's attention is especially fastened upon One who is presented in such a manner that every thoughtful man is assured of His reality. Our enquirer sees that this Being, who is so brought before him, is evidently great and noble in a sense which cannot be affirmed of any other member of our race. And, even while this impression is producing its first effects on him, he is reminded how it is confirmed by the greatest of the sons of men; he is bidden to remark how they have uniformly testified that they have ever looked to this Christ of the Gospels most reverently in their purest, wisest, noblest Looking upwards through the generations which lie moods. between our own and that in which He lived, our enquirer sees that the most truthful men, and those best informed, the most earnest, too, and self-devoted, have turned backwards to that Being, and listened to every word He spake with the deepest reverence; that they have watched all His actions, and meditated on their significance with the greatest heedfulness; and that they have constantly bowed before Him in worshipping prostration. It may be that amidst the "conceptions current" amongst them at various times, folly and error might as now be largely mingled. That glorious character might be misconceived by some who thus looked on Him, and by others He may have been falsely and even treacherously misrepresented. But upon the large majority of them it is impossible such imputations can be cast. Their proved achievements and their acknowledged character claim submissive deference to whatever they affirmed. then is the presumption, not to say the folly, of one who puts them all aside because of the infirmities of the few by whom they were discredited, and who then announces his intention to make his way upwards through that revering adoring crowd into the amazing presence, with his—Stand apart! I am going to inquire for myself into the claims of that strange personage on whom you are looking. Nor will I be moved by any of the tokens of your love and your devotion, to share in what I suspect are your exaggerated feelings respecting Him. What to me are the conclusions which "church doctors," nay, even "apostles, have scaled with their authority." That only will I accept which the facts appear to "warrant," after I have "critically weighed" them.

What should we expect as the result of such an enterprise on the part of one so strangely self-complacent? Surely, when we consider how essential humility and meekness are in getting a glimpse of that great vision; and when we remember that what we have ourselves "looked upon, and our hands have handled of the Word of life," was before obscure, and closed, and inaccessible, just in proportion to our failure in those qualities—we should expect, what we actually find in the pages which give the result of this writer's undertakings, that is to say, the plainest indications that what he went out in this spirit to behold, has been hidden from his eyes.

For, putting aside his strange neglect of some of the facts he was going to "weigh critically," and his misreading of others,\* we are chiefly struck by his utter unconsciousness of that which every one, whose eyes have been opened, sees most

<sup>\*</sup> Even in Dr. Newman's kindly review of the book we read, "In spite of, and mixed up with what is true and original—we find so much bad logic, so much of rash and gratuitous assumption, so much of half-

clearly when he is best informed, and is most calm and wise. All the surroundings of The Son of Man are hidden from this enquirer. Our Lord's acts and words are as carelessly neglected by him, and as fatally misunderstood as they were by any of the least thoughtful and devout, and, at the same time, most self-sufficient of those who were actually near His person when He was in the flesh. For example, all who have known Him best, and whose words may be most safely trusted in their accounts of Him, agree in testifying that, in His life and character. Christ manifestly fulfilled expectations which the human race had entertained from the beginning. They see the anxiously desirous gaze of men before His Incarnation fastened on His person with the same intentness as those others are looking back to Him who have followed since He came. In the centre of the ages they behold Him! And they perceive that His professions of what He was, and had come to do, as well as that which He actually did, are perfectly consistent with His great position. This is seen by them in a "congruity of evidences" which they declare to be overcomingly impressive. He professed to reveal the aboriginal constitution of man, and the primary obligations that have rested on him from the beginning of the world. "I am come," He said, "to fulfil the Law and the Prophets." And when His miracles are connected, and looked upon together,

digested thought, that we are obliged to conclude that it would have been much wiser in him if, instead of publishing what he seems to confess, or rather to proclaim, to be the jottings of his first researches upon sacred territory, he had waited until he had carefully traversed and surveyed the whole of it." they are seen to manifest, in perfect accordance with those lofty professions and far-reaching claims, His control over every region of creation. His mighty deeds were wrought on nature in operations of power and of providence; they were wrought on man in his person and his faculties; in the spirit world they were also wrought in connection with the good and evil beings by whom we are surrounded.

Now, whatever inference our enquirer might have afterwards drawn from these facts, and though he might not at once have seen his way to the chief conclusions of "church doctors and apostles" when they say, with respect to That Being, not only "Behold the Man," but "Behold your God," it would, at all events—if he had seen what the testimony of ages might have shown him in the records whose authority he acknowledges—it would, we say, have then been simply impossible for him to apply to Christ the designation "a young man of promise;" to speak of His "plans" and "schemes;" to describe the eucharistic feast of which He said "Keep it in remembrance of Me," as a "club dinner;" or to substitute a sentimental abstraction called "the enthusiasm of humanity,"-whatever that may mean-for One whom He surely spoke of as a Personal Being, when He described Him as "The Comforter," Who, He said, "will come unto you from The Father, and Who will testify of Me."

Impossible indeed! The use of such expressions, and the whole style of the book which so carefully, and with such artificial simplicity, reflects what is called the "liberal Christianity" of the day—shew unmistakably that, as the result of this unaided movement on his own account into The Master's presence, the author of *Ecce Homo* has there seen nothing more than one of his own class, the fastidious religious

worldling, or the worldly fastidious religionist-in Christ's day would have looked upon. Surely it is as hopeless and fruitless, as it is an unseemly undertaking, thus to separate ourselves from the body of His followers; and, rejecting the help of current conceptions in the traditionary knowledge and impressions of the Church—to expect that we shall in this way really look on Him. We meet with analogous follies, every now and then, in the cases of men who set up for themselves in science; or who try to reverse those conclusions in art and literature which the general intellect of man has finally determined on and settled. And we know with what curiously blended feelings these innovators are regarded. But sterner elements must blend with the emotions we feel when they practice their innovations in theology! Surely the bigot who is indolently resting on the judgments of men whom he reveres as better informed men, and men of deeper insight than himself, is less unseemly in his unwise confidence than they are.

Yes! we may see even nobleness and dignity in the gloomy cumbrous habits of such a man when we compare him with the slim and lightly clad adventurers who turn away with their self-complacent, not to say contemptuous, regards towards the host of God; who thus go forth, with an announcement of their purpose "to reconsider the whole subject from the beginning," and to accept only those conclusions which they see are "warranted," after the facts have been "critically weighed" by them.

## NOTE (C).

"The family is not built upon similarity of taste, nor identity of opinion, but upon affinities of nature. You do

not choose who shall be your brother; you cannot exclude your mother or your sister; it does not depend upon choice or arbitrary opinion at all, but is founded upon the eternal nature of things. And precisely in the same way is the Christian Church formed-upon natural affinity, and not upon artificial combination. . . . . . It is not made up of those who call themselves brethren, but of those who are brethren; not founded merely upon the principles of combination, but upon the principles of affinity. That is not a church, or a family, or a society which is made up by men's choice, as when, in the upper classes of life, men of fashion unite together, selecting their associates from their own class, and form what is technically called a society. It is a combination, if you will, but a society it is not—a family it is not -a Church of Christ it cannot be. And, again, when the Baptists, or the Independents, or any sectarians, unite themselves with men holding the same faith and entertaining the same opinions, there may be a sect, a combination, a persuasion, but a Church there cannot be. And so again when the Jew in time past linked himself with the Jew,—with those of the same nation, there you have what in ancient times was called Judaism, and in modern times is called Hebraicism—a system, a combination, but not a Church. The Church rises ever out of the family. First of all in the good providence of God, there is the family, then the tribe, then the nation, and then the nation merges itself into humanity. And the nation which refuses to merge its nationality in humanity, to lose itself in the general interests of mankind is left behind, and loses almost its religious nationality—like the Jewish people.' F. W. ROBERTSON, Works, vol. iii., pp. 146, 147.

## NOTE (D).

Sufficient illustrations of what is meant by "the deadening monotony and repetitions" of public worship in the English Church, will be found in almost any one of the numerous books and pamphlets on the subject of "liturgical revision." It has been justly said that the evil in question was not felt, as we now feel it, in those days when "in more than fourfifths of our rural parishes, there was but one service on the Sunday, and that for the most part alternate, morning and evening. . . . . But now, in all our great towns, and in almost · every place where the population exceeds four or five thousand, and the church accommodation is but scanty, the constant custom is to have three services in the same church. And for these services we have, in fact, but one distinct form of worship; for the Even Song is made up in many of the most important requirements of a liturgy, from the matin service—exhortation, confession, absolution, creed, and prayer all the same."

This grievous disadvantage of our public worship, and the mischiefs also arising from the fact that "those who can only attend the second of our Sunday services are deprived of any share in the richest portions of the liturgy, such as the Litany and the Te Deum; that they never hear the Ten Commandments; and that the gospels are not read on the occasions when they are present"—are painfully obvious to every one who has given any attention to this subject. But it is strange how little heed has been given to the other evil we have alluded to, viz., the use, in some parts of our services, of phrases which convey absolutely no meaning to the majority of those who repeat or hear them.\* The greater part of the worshippers assembled in every sanctuary have not the means

which may be enjoyed by a few of ascertaining what is the meaning of the phrases we here refer to, and soon they lose all motive for enquiring. For are not men's minds necessarily chilled and numbed by such a repetition of utterances that can only be mechanical! Nay, must not worse consequences than mere unconsciousness follow from this use of language as the *substitute* for devout thought, instead of being its sincere and true expression? Is it not by this very misuse of the instruments of worship, that the understanding of the idolater has been darkened, and his affections corrupted, and that his will has become sluggish and depraved?

Every true hearted member of the Church, be he clergyman or layman, must bitterly lament this evil, which is seen to be more widely extended, and in its results to be more mischievous, the more closely it is examined. But now, how effectively might it be dealt with in every place where the communicants were assembled in such an embodiment and manifestation of the church as we have described. One of the first works which the members of such a convention would engage in would be seen in their efforts to raise and ennoble the public worship in which they would have learned that their own adoration was blended with that of the unfallen communities which are gathered round the throne. And surely such

<sup>\*</sup> E.g., in such passages as the following in our Prayer Book version of the Psalms, Ps. xxix. 8; xl. 8; xlviii. 6; xlix. 14; lviii. 6, 8; lxviii. 16. These are specimens of the unmeaning phrases which occur whenever the Psalms are recited. And the confusion caused in this way is increased when the reader recalls the discrepancies between the Prayer Book and Bible version of this part of Scripture. From slight variations this discrepancy rises in one instance (Ps. cv., 28) to direct contradiction. How many verses, too, of the Lessons from the Prophetical Books and from the Epistles, convey to the majority in every congregation either no meaning, or a meaning that is untrue.

a work implies and includes more than attention to what we may call the material form and order of our services. If it did not undertake the immediate removal from them of these dead and deadening utterances, it would at least secure that by some means the real significance of those utterances should be kept before the worshippers who use them. In such an assembly as we are thinking of, they would be transformed into true expressions of thought and feeling. And channels which are now obstructed, would thus be opened for the conveyance of grace and inspiration from above.

How surely would the spiritual life of our Church be raised and quickened when these pathways of our intercourse with the heavenly world were cleared and cleansed. And how would the influence of one movement of this kind spread around through neighbouring congregations in the deanery and diocese, and still further outwards, until the whole Church in this land were pervaded by its influence. Surely it is in this way—by such emanations of life from parochial centres, combining and blending together in a movement that would at length be irresistible—in this way it is, and not by mere agitation discursively, promiscuously carried forward, that our forms of worship will be wisely and effectively amended. Thus striven after, the work, towards which so many are now looking from different quarters anxiously and almost hopelessly, would be well, and it would, too, be speedily effected.

### NOTE (E).

It will be seen that all the work done now in our parishes by District and Provident Societies, by Dispensaries and Schools, would be done at once, and far more effectively by the Church organised and operating in the manner here described. And if we dwell steadfastly upon the operations of such an assembly, if we think of it and of its doings in close detailed consideration, we shall see that it must further develope itself in other movements—which are at this time as timidly undertaken as they are jealously regarded—on the one side in higher forms of devoted life, and, on the other, in engagements of a more secular character than that of ministering to the needy and distressed.

In both these directions, the English Church has for some years been looking without hope, but, at the same time, most wistfully and anxiously.\* It is felt that homes, and that forms of service, for the eminently devoted should be found in our communion. But then it is now naturally asked, Would not the security of family life be imperilled by their means? We feel, too, that the Church should work, and make its influence felt, in many spheres of secular activity from which, in jealous fear of its interference with rightful developments of national life, it is now rigorously excluded. Let us imagine, however, that it were embodied after its Divine type and pattern, and that its members had the great purpose of its serving as the purifier and strengthener of all the aboriginal forms of associated life, in the family and city and nation, ever kept before them as one of its primary intentions. Then the ground of the fears and jealousies we speak of would be removed; difficulties of this kind in the way of its higher and wider development could be felt no longer. And how clearly would the way be then opened towards the fulfilment of aspirations

<sup>\*</sup> See a remarkable article on Christian Societies in the Christian Remembrancer for July, 1858.

that are now unsatisfied! Then, if we may here adapt to our purpose words once earnestly used, with another ideal of the Church in view, then—" Forms of operation would be provided for heroic virtues, for lofty aims and firm resolves, making their torrents flow in the manifold channels of mercy, instead of suffering them to waste the land with a baleful magni-Ancient sanctions and solemn order and venerable holiness, and every quality men love and obey, would be given to the pious bearers of spiritual and temporal aid to the ignorant and poor. These works of benevolence would be so combined and tempered with other holy employments, with frequent daily prayer, and oft-heard choral praise, that the acts of temporal and ghostly relief would seem no separate adventitious work, no petty craft of artificial goodness, no capricious adventure or trick of interference, but rather as flowing from a something holy, natural and complete in all its parts. Offices and employments there would be for all. that all, however humble in place or wealth, or mental culture might be personally interested in the Church's work. She would claim her own from every rank, teach all her holy character, make all acknowledge her marks and passports of sacredness and authority.

"We can bring on those days! God has given man this power! Those prospects may be realised by us. The times are evil, and a curtain of gloom hangs over the future. But upon its dark face we may discern brightening in prismatic hue, a vision of heavenly beauty. It is THE HOLY CATHOLIC CHURCH."

# ECCLESIA DEI

The Place and Junctions of the Church in the Bibine Geder of the Uniberse, and its Belations with the World.

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